

**THE SOCIAL AND RELIGIOUS
INFLUENCES OF THE SMALL
DENOMINATIONAL COLLEGE
OF THE MIDDLE WEST**

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**The Social and Religious Influences
of the Small Denominational
College of the Middle West**

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THE SOCIAL AND RELIGIOUS INFLUENCES OF THE SMALL DENOMINATIONAL COLLEGE

This study deals with various phases of student life except the purely academic. The enrolments of the colleges range from one hundred and fifty to five hundred and twenty-five, but only two are more than four hundred. They are all Protestant colleges located in the states of Ohio, Michigan, Illinois, Wisconsin, Minnesota, Iowa, South Dakota, Nebraska, Kansas and Missouri.

The data have been derived from the responses of junior and senior college students to schedules of questions dealing with student campus activities, administrative situations, recreation, athletics, student-faculty relations, influences of the colleges upon life purpose, social service rendered by students, and religion; also from responses of graduates of three and six years' standing to similar questions, and from information furnished by college administrators. In addition to the specific questions the schedules provided for free expressions of opinion on all of the major topics. These schedules, unsigned, were received directly from the students or graduates. The writer has used also a rather large body of case records and other data secured over a period of years. Data were secured also from upper-classmen of the arts college of a large university. Twenty-five colleges are represented in the data from administrators and from graduates, and fifteen colleges and a university in the data from students. There were approximately two hundred schedules received from graduates, two hundred and fifty from students of the colleges and two hundred from students of the university.

STUDENT ACTIVITIES

The average number of student activities in these colleges as reported by administrators is nineteen but investi-

gation shows that such reports include only the more important activities and that the actual number is about twice the number reported, so that the average number is at least twenty-five to thirty per college. The average number of activities in which each student engaged ranges in the different colleges from 2.4 to 6.3, the mean of all colleges being 4.1. Students of the university reported an average of 1.4 activities per student but about one-third of them took no part in any activities.

Student membership in academic activities, such as a German club or education club, shows a wide range, from nothing to 32 per cent of all activity memberships, the mean for all the colleges being 10.5 per cent. Literary and religious organizations are characteristic of these colleges and represent 24.4 per cent and 24.3 per cent respectively of all activity memberships. Athletic activities of all kinds average 18.6 per cent of all memberships and this per cent is about the same in all the colleges. An average of 12.9 per cent of activity memberships are in musical organizations. Where sororities and fraternities are permitted, or where there are local social clubs of the fraternity type, which is true of five of the colleges, the per cent of student memberships in social organizations is high, ranging from 16 to 31 per cent. In other colleges the per cent is nowhere more than 6. The mean for all colleges is 8.4 per cent. In the university where fraternities and sororities are numerous memberships in social organizations are 46 per cent of the total.

The function of student activities as means of socialization and self-expression is indicated in part by the reasons given by the students for their participation in them. When all the reasons for participating in the various activities given by all the respondents of the colleges are considered together, the relative importance of each reason is indicated by the proportion which the number of times that reason is given bears to the total number of reasons mentioned. On this basis the most important reason is a

practical training, 26.2 per cent of all responses, which is closely followed by the desire for self-expression, 23.6 per cent of all responses. The other reasons are enjoyment of the social life of the organization, 18.4 per cent of all responses; belief that the organization is needed, 16.5 per cent; desire for the reputation which comes from membership, 10.7 per cent; membership due to influence of friends, 4.1 per cent; and desire that one's "bunch" or group may gain reputation from having its members in an organization, 1.2 per cent.

There is an interesting relationship between social and literary organizations. The correlation of the per cents of student memberships in these two types of organizations in the different colleges was $-.94$. Where social organizations such as fraternities are prominent, literary organizations are subordinate, and vice versa. The literary societies have many social features and in the non-fraternity colleges tend to take on some of the functions of the fraternities in forming close social groups which serve as loyalty centers.

A few relationships between student activities and other phases of college life are worth mentioning. The correlation between the number of activities and the grades of all the individual students of all the colleges was $.22$, probable error $.045$. This suggests that students with the higher grades participated in the larger number of activities. It does not tell us whether the students with good grades might have done better if they had not engaged in so many activities, but it seems likely that if active students did not have these activities in which to express themselves, they would do it in other ways, perhaps not nearly as valuable. There is a limit to the amount of time and attention which an active student can put upon routine academic matters. There was no relation between the number of activities per student and the time that student reported he spent in study, nor between the number of hours per week spent in work for expenses and the number of student activities.

When we turn to the evaluation of student activities given by the graduates in the light of their later experience

of three or six years we find that the greatest values derived from academic societies in the order of their importance were public speaking, cultural training, development of native abilities; from literary societies the benefits were cultural development, mental training, training in public appearance, leadership and the development of native abilities; from religious organizations, religious and moral benefits, cultural training, training in leadership and in social cooperation; from athletic organizations, self-development, self-control in particular; from social organizations, cultural development and the formation of friendships. The more complete adjustment of members of the small group has in it a training in social cooperation which is superior to the adjustment which is necessary in the more casual relationships in the whole college group.

When all the various types of student activities are considered together the most important benefit derived from them, in the opinion of graduates, is that of cultural development, including greater appreciation of the finer things in social contact, greater facility in social relations, and the development of friendships, which is 15.3 per cent of all benefits mentioned. The next highest per cent of benefits, 12.1, pertains to the development of leadership, executive ability, initiative. The per cent of responses which mention the development of social cooperation, or socialization, a better understanding of people and how to work with them, is about the same, 12 per cent. And nearly equal in importance is the discovery and development of latent abilities because of duties imposed upon the individual in these student activities, the increase of self-confidence and one of its components, self-control. Together these three benefits comprise 35.7 per cent of all the benefits of student activities. It is just these things which distinguish the efficient, trained citizen from the "book-worm."

In order to give a clearer idea of what the graduates think of the benefits of student campus activities we quote a few responses.

I think student activities are a very essential thing in college and I only wish I had been forced into more of them. That is the thing that timid students need to get from the small school.

Student activities contributed the larger possible element to my college education. . . . They helped develop personality and character.

All of these activities have had a wonderful effect on my present life. I consider them the best part of my college training. I am for a *small* Christian college for this very reason—nearly all can have a part in all the activities in one way or another.

I really believe that student activities have played a very important place in after-school life—especially in my relations to the community.

Student activities taught me to depend upon myself, play fair, be reliable, taught me a great deal about the social code and benefitted me mainly by making me think out my own problems.

. . . They overcame diffidence, morbidness, fear. . . . I gained physical ability to assert myself and mental stamina to think for myself . . . without which the information I was gaining from the classroom would have lost half its value. . . .

Student activities have helped bring me face to face with the problems of everyday life. . . . My student activities gave me practice in the very things I now find I am expected to do.

In after-college days I find my extra-curricular activities to have filled a very large place in my training for service, and I regard them on a par with my classroom work so far as real preparation for life's adjustments are concerned.

In the opinion of students and graduates the reality and value of the benefits derived from student activities are unquestionable. Under the present organization of college work they are probably an indispensable part of the whole educational training. What is needed is a better organization of them, control of their number, control of the amount of time a given student may spend in them, encouragement of backward students to take part in activities, and a general evaluation of all activities which would doubtless result in the elimination of some of them.

Closely related to student activities is work which students do to help defray their expenses. From 85 to 90 per cent of men students and 75 to 80 per cent of women students said that they worked some during their college course. Twenty-five hours or more of work per week was performed by 24.3 per cent of the men and 9 per cent of the women. In general, from one-fourth to one-third of the students earn all or very nearly all of their expenses and the great majority earn something. Seventy-eight per cent of the graduates said that this outside work was a benefit to them while the rest said it was a hindrance. There was no relation between the amount of outside work done and the belief that it was a help or hindrance. The most conspicuous benefit derived from this work, forty-three per cent of all benefits mentioned, was the development of a sense of responsibility and of self-confidence. Other important results were a training in the efficient use of time and a practical training of some sort, usually a training in the field of the student's vocation. Of the hindrances mentioned sixty-four per cent related to effects which outside work for expenses had on the academic work in cutting down time available for study and in leading to various forms of neglect, such as tardiness in getting work done, absences and superficiality. However, there was no general relationship between grades and the amount of outside work done.

Extra-curricular activities are a large factor in preventing college life from becoming artificial. They provide for the expenditure of excess energy and time in organized activities which have values in themselves. Native abilities often quite unknown to the individual student are developed. Students discover the desirability of spending extra time in socially approved and profitable ways so that these activities are important means for the socialization of students. They learn how to cooperate with others, and experience the satisfaction of group approval for what they accomplish. In other words, the

student gains personality development, learns social control, and becomes habituated in loyalty to the group or learns the attractiveness of social emulation.

RECREATION

In order to ascertain the amount and the prevailing kinds of recreation students were asked to report the estimated number of hours per week on the average which they spent in various forms of recreation. Responses from graduates showed that they engaged in forms of recreation very similar in kind and amount to those of students. The graduates, however, furnished additional information as to the influences which they thought different forms of recreation had upon them and as to the general college situation regarding recreation.

General social life connected with various student organizations is an important form of recreation and has a very uniform distribution throughout the colleges. On the average each student spends 2 hours per week in this way. Closely related to this is association with the opposite sex. The average amount of time spent in this way is 4.8 hours per week per student, but students in one college which has fraternities and sororities reported as much as 10.4 hours per week. This form of recreation is rarely independent of other forms such as attendance at picture shows, sports and walks, attending concerts and lectures, general social life of organizations, etc. It is perfectly normal that there should be a strong interest on the part of college students in association with their fellow students, particularly with those of the opposite sex. Responses of graduates indicate that many friendships gained in this way remain permanent throughout life and many result in marriage. In a college group, made up of men and women with similar interests and of the natural age for marriage, it would be abnormal if a considerable number of these friendships did not result in marriage. Students and graduates feel that administrators do not give sufficient consideration to student social

life, particularly to social relations between the sexes. Many faculty members look upon it as an unavoidable evil rather than as a normal student interest where faculty guidance may have a very valuable influence in developing wholesome standards of conduct in these relations. The control of college social activities must be largely indirect and in cooperation with students. Faculty leaders may cooperate with committees on arrangements to provide such programs as will in their very nature be wholesome and recreative. The more overt control of prohibition and chaperonage may seem efficient just because the machinery of it is so plain, but it will likely be inefficient for the same reason.

More time is spent in sports, and walks or hikes than in any other form of recreation, the average for all the colleges being 5 hours per week per student. The benefits of these forms of recreation are the development of the spirit of good sportsmanship, appreciation of nature, the development of friendships and maintenance of physical fitness. Sports are quite different from organized athletics in that there is less team organization, more spontaneity, less building or other equipment is required, a staff of coaches is not needed, and they are not subject to the evils of inter-collegiate competition.

Using or listening to phonograph, radio, piano, etc., consumes on the average 2.5 hours per week per student according to student estimates. The time spent in attending concerts and lectures averages 1.4 hours per week per student, being in excess of the time spent at the movies. The students and graduates of several colleges spoke with distinct appreciation of the efforts of the colleges to provide concerts and lectures of high quality. Reading is an important and fairly consistent form of recreation in all colleges, 1.5 hours being spent on the average in reading fiction and 2 hours per week per student in other reading which is not prescribed, making a total of 3.5 hours per week. We note that more time is spent in reading non-fiction but much of

this may be newspaper reading. Conversation is sure to be a large element in the relations of groups of college students. Much of this is just good natured banter and gossip which does, however, have values in socialization and the development of good fellowship. More serious discussions are of very great value in clarifying ideas and in acquiring information. Student estimates average 3.9 hours per week per student spent in light conversation and 3.1 hours per week spent in discussion.

The time per week per student spent at the movies ranges in the different colleges from .2 hours to 1.8 hours, the mean for all colleges being 1 hour. Movies are very convenient for "dates," are usually easily reached and comparatively cheap. Amusement is furnished without any effort on the part of the one entertained and at almost any time when he may desire it. The time spent in riding in automobiles for pleasure varies greatly in the different colleges, ranging from .4 hour per week per student to as high as 5.4 hours, with a general average of 1.6 hours. The larger the city in which the college is located and the larger the per cent of students who live at home and have access to the family car, the larger is the amount of time spent in this way. Attending athletic contests is a standard type of recreation. The time spent in this varies considerably between the different colleges, ranging from .5 hour per week per student to 3.1 hours, with an average for all colleges of 1.5 hours.

Very little time is spent in dancing because in most of these colleges it is prohibited at any college function or any function of a college organization whether on the campus or not. However, from thirty to fifty per cent of the students have homes in the college town and are not under the college rules in this respect. Frequently there is opposition to this prohibition and more or less evasion of it. In one college where dancing is permitted at college functions the writer found that there was evasion of the supervision which seemed to be as great as evasion of the prohibition in other colleges. Dancing is popular because of its sex inter-

est, because it requires little skill and is a convenient form of entertainment for "dates."

The playing of pool or billiards in a public place, and playing cards, are negligible as forms of recreation in these colleges according to student reports. Attendance at social occasions where liquor is used and playing games for stakes are each barely mentioned in only one college. This does not prove that there is no drinking or gambling in these colleges. Probably few students who engaged in either would mention it, but this very fact shows how contrary drinking and gambling are to the college tradition.

A number of relationships between recreation and other conditions of college life were examined. There was no appreciable relation between the amount of time spent in recreation, and the number of students in a college, or the number of student activities, or the number of hours students spent in study, or the grades of students, but as the total amount of time spent in study and outside work together increases the amount of time spent in recreation decreases.

A review of recreation shows that most time is spent in sports and walks, in listening to the phonograph or radio, in reading non-fiction, in general social life, in light conversation, in discussions and in association with the opposite sex, which together consume seventy-eight per cent of the total recreation time. The total average hours spent in the various forms of recreation per student per week in these colleges is 30.8 hours. There is, however, much duplication of the different types of recreation so that probably two-thirds of this figure, or about 20 hours per week per student, is more nearly correct.

On the physical side of recreation it would be better if students generally were encouraged to engage in all kinds of general sports. This could be done if building and other facilities were provided and if there were spontaneous faculty participation, or perhaps, if at least one man and one woman on the faculty, not connected with intercol-

legiate athletics, were free to give any kind of assistance in any of the general sports at any time, suggestions as to what to do, guidance in developing the skills required, and leadership in these various sports. Probably under such a régime nearly all students would find something in which they could engage when they were free, their participation would be spontaneous which would make it true recreation, and they would develop skills and habits of recreation which would be of value to them in their future lives.

Probably the most important criticism of the recreation situation in the denominational colleges is that college administrators do not pay much attention to the subject except in a negative way. The usual prohibition of card playing and dancing, provision for intercollegiate athletics, and the perfunctory chaperonage of social occasions comprise most of the conscious attention given to it. There is little recognition of the need for student recreation as a relief from the routine of college work. It is assumed that college people will get all the recreation they need—indeed, most faculties feel that the problem is to get students to work more and to enjoy themselves less. There is little attempt to stimulate certain forms of recreation for the sake of developing desirable personality traits or socialization—such direction as may be found in the elementary schools.

ATHLETICS

We are concerned here with the relation of athletics to scholarship, their influence on the physical well-being of students, their moral influence, and their function as an agent in socialization.

So far as the relation of athletics to scholarship is concerned, student responses indicate that curtailing of class work for athletic contests is quite general but their replies do not show just how much athletics interfere. In many of the colleges contests are held during the school week. This frequently means dismissal of some classes or shortening the periods of class work on the days of athletic con-

tests, and a much greater interference with the work of those on the teams or squads. Any disposition to relax requirements concerning scholarship to keep good players on the team would be a scholarship compromise. Such conditions appear in some of these colleges, or in most of them at times, but we have no reason to believe that they represent the general situation. The great majority of both students and graduates assert that the usual rule is that athletes are held to just as strict accountability concerning their scholarship as are any other students. Almost without exception students insist that scholarship must have first place. There is common resentment, shared by the athletes themselves, against putting athletics on a pinnacle.

Intercollegiate athletics may be significant as a means of college advertising and in this way they may have a subtle influence in emphasizing athletics at the expense of scholarship or even of moral values. Athletic activity is frequently written up in the newspapers. The more successful their college teams are the more prestige the alumni have. Hence, they are often willing that large sums of money should be spent for athletics, that promising athletes should be encouraged in every possible way to enter their Alma Mater, and that other important phases of college work and life should be more or less neglected in order that athletic success may be assured. It is hoped also that this publicity will call the attention of those who have money to the work of the college and thus make it easier to secure funds which all of these colleges desire and which some very greatly need. This has special reference to the local community from which twenty-five to fifty per cent of the students come. I have observed the enthusiasm of a community wax and wane according to the success or failure of the intercollegiate teams. Furthermore, it is believed that this athletic publicity attracts students because the college becomes well-known to them in this way. The great majority of high school boys, and large numbers

of high school girls, are familiar with the sporting page. The writer has found a number of cases of boys who entered college because of the possibility of entering athletics. Sometimes this interest in athletics has kept them in college and sometimes having entered for this reason they have become interested later in the college work itself. If the alumni and the citizens of the college community who together are very important in college financial support desire that the college should have athletic prestige, and if in addition this athletic prestige helps to gain students the number of which is usually the popular measure of the success of a college, then college administrators are likely to feel that athletic prowess is necessary and are sorely tempted at times to compromise their educational ideals if they appear to conflict with athletics.

Another phase of our consideration of athletics is their contribution to the physical well-being of students. On this point statements of students and graduates furnish two important criticisms, the first of which is that athletics often result in physical injuries. The other criticism, presented by athletes and non-athletes, is that the physical benefits of athletics are enjoyed by too small a proportion of the student body. Graduates say that intercollegiate athletics are over-emphasized, especially the one sport of football. This means that the so-called major sports crowd out other sports, and that a well-rounded program of athletic exercise or sports which would include the entire student body is rendered impossible of fulfillment. Nevertheless, thirty-two per cent of the student respondents of these colleges were participating in athletics. Figures for the larger colleges and universities show that a much smaller proportion of the student body participates. The great majority of those students who engaged in athletics believed that they received physical benefits from them, but there are many graduates, especially athletes, who believe they are of little value for one's future life. In another study of the whole matter of physical exercise and the benefits de-

rived therefrom which was made by the writer in one of these colleges, student responses indicate that general sports, hiking, and various forms of work which were physical in their nature furnish all the physical benefits attributed to athletics except in some instances those benefits which come from team play such as the development of sportsmanship and fairness.

The moral influence of athletics is very important. The great majority of students said that unfair methods should not be used in athletics even when playing with a team which was supposed to use such methods. This student opinion reflects the general attitude of the college regarding unfair methods in athletics but does not indicate just how much unfairness may be practiced. Thirty-six per cent of those who were in athletics and twenty-two per cent of those not in athletics thought special privileges were given to athletes, but these replies do not indicate how general the practice is in any college nor the amount of special privilege. The granting of such special privileges suggests some compromise in college ideals inasmuch as any special privilege is almost sure to involve moral compromise.

The inordinate ambition to win is the basic cause for many of the existing moral evils of athletics. If the winning, rather than the sport itself, becomes an important virtue then all those things which promote winning take on virtue. The special privileges to players, high salaries to coaches and emphasis upon intercollegiate athletics to the neglect of other sports and even scholarship are evils which have a harmful moral influence. The traditions and ideals of these colleges continually oppose these influences and usually succeed in minimizing them but they can hardly be entirely eliminated without abandoning intercollegiate athletics, and this can hardly be done because of the almost universal demand for athletics, and because of the advantage athletic advertising is supposed to have. Some more definite and serious evils such as gambling, fighting and "dirty playing" are found in these colleges but they are

not at all characteristic of them. In only one college did the evidence from students and graduates indicate the existence of a very serious condition.

Students attribute many moral values to athletics. Many of them believe that they have been habituated in wholesome living because of the athletic rules regarding diet, sleep and abstinence from injurious habits. They mention the development of self-reliance, of nerve or courage, of good sportsmanship, of the ability to play fairly and consistently against odds, the correction of bad personality traits such as temper and the establishment of self-control, and training in cooperation derived from team play. Some distinct moral benefits come by way of the physical in that athletics provide a socially recognized method for the expenditure of excess energy which without athletics might be expended in much less approved ways.

One of the greatest factors in the moral influence of athletics is the personality of the coach. Many students and graduates mention this. One graduate, a former athlete, says that the coach sets the moral standards of the college. It is a settled policy in these colleges to consider carefully the personality of the teachers they engage and the coaches are considered members of the faculty in every respect. In almost all of these colleges the evidence indicates that the influence of the coaches tends toward the development of the fine qualities of courage, sportsmanship and clean living. However, in one college it seems very clear that the influence of the coach is harmful and in one or two others his influence is not altogether good.

Athletics may be considered from the point of view of their influence in socialization. The development of good sportsmanship, fair play and loyalty to the team tend, but not inevitably, toward group loyalty in general. If one learns in athletics that approval and prestige come from loyalty to the athletic group he is likely to assume that the same thing will be true of any group with which he identifies himself and he is likely to act unconsciously upon

that assumption. In these small colleges athletics are likely to be identified with the college as a whole because one-third or more of the student body participate in them, and because the college group itself is a compact group. Hence, loyalty to the team or to athletics is likely to lead to loyalty to the college as a whole.

Students and graduates, both athletes and non-athletes, are strong in their opinion that athletics develop college spirit. Athletics furnish a common enterprise with which the entire college identifies itself. Competition with other schools makes the college group self-conscious and develops its "we feeling." On the eve of an important athletic contest the college is possessed of a great enthusiasm which becomes an important factor in unifying the college group. The writer witnessed a remarkable example of this in one of these colleges. During one fall when there was no coach and no football, grumbling and complaining by students about everything in general, and ill-will, seemed to prevail throughout the college. When the basket ball season arrived a member of the faculty developed a basket ball team. The team was not very successful from the point of view of games won and was under many handicaps. Nevertheless, as soon as intercollegiate games began the spirit of the college began to change, and by the end of the season the entire atmosphere of the school had changed so much that it was a matter of comment by faculty and students alike and reflected favorably upon college work and discipline.

One of the social influences which is not so good is the development of athletic prestige which makes the athlete a hero to the discomfiture of the scholar and to the detriment of himself. It gives the athlete an undue influence in the student body because as in the case of any hero his achievement in one field is extended to other fields so that his word in other lines tends to be credited with the same validity as his word in athletics. But in other phases of life he may be a blind leader. It is bad for the athlete

because it may give him an unjustified idea of his own value in other phases of life. He may disregard other duties and become so independent of college standards that he becomes a contrary influence.

ADMINISTRATION AND DISCIPLINE

Administration and discipline pertain to methods for the regulation and control of the college society. In eight out of fourteen of these colleges a majority of the students were of the opinion that the administration sought the aid and opinions of students in making and enforcing rules for college work and college life, in two colleges students were definitely of the opposite opinion, while in the other four colleges the matter is in doubt. Nine colleges have some type of Student Council in operation. It is interesting to note that in the description of these organizations given in the college catalogs in every case but one some clause is inserted to indicate that the organization is distinctly under the control of the faculty. That all organizations, and the entire life of the college, is subordinate to the faculty goes without saying. The presence of such clauses in the descriptions of the Councils and not in the descriptions of any other college organizations not excepting fraternities reveals the prevailing attitude of distrust on the part of administrators toward the Councils. In ten colleges the majority of students stated that these Councils assisted some in the making of rules while in the four others they did not. In nine colleges a majority of the respondents said these organizations assisted in enforcing some college rules; in the other five colleges students were of the opposite opinion. But in response to the question as to whether these organizations were independent of faculty control in their actions the majority of students in all colleges but one said that they were not.

We have many statements of opinion by students concerning student-faculty relations in the management of the college. We quote a very few typical responses:

Student opinions should be sympathetically received, carefully analyzed, if wrong rejected, with reasons for rejection, if good followed up and carried out. Students should at all times respect the opinions of their faculty as coming from trained men who desire to be their friends.

There is usually good cooperation between the faculty and student body though there is a general feeling that the policy of the school is too conservative. Student body meetings take place with the faculty present, and student decisions are mere recommendations.

. . . There should be an organization to serve as a channel of expression for the students. College folks are not children—should be made to understand such—and then treated accordingly.

The Student Government functions largely as a matter-of-fact with little venture. Faculty and administration are chief disciplinary forces; in matters of awards, merits, etc., in extra-curricular activities, the student government functions.

The students to my knowledge have little or nothing to say about the government of the school. The Faculty makes rules to suit themselves and the students can go to.

To a great extent I believe the faculty should be responsible for the management of the college but when they say the students shall have power over some phase of the life I think the students should be permitted to govern here without any intervention on the part of the faculty.

I think the faculty and administration of the college is often misunderstood by the students and vice versa. This fact was brought home to me very clearly in a student and faculty conference to discuss our curriculum, honor system, religious status, grading system, social and citizenship conditions. There the students and faculty members discussed their problems openly, frankly and truthfully.

More encouragement and less coercion would get just as good work and improve the mental attitude of the ambitious, conscientious one-half of the student body. I do not see how to do well by the rest; perhaps they do not matter.

I think the student organizations are “safety valves” for letting off steam of student opinion—there is little or no genuine creative cooperation between student and faculty government in school management.

No rules should be passed unless the group needs it to maintain its moral tone, social well-being, or scholastic standing. For the individual, unless his acts are definitely anti-social, no rules should be made.

These last three quotations might easily form a starting-point for discussion of college administration, the first emphasizing direction rather than coercion; the second, more "genuine creative cooperation," and the third, a minimum of rules and those limited to positive necessities. Many faculty members have less insight into the nature of the college society than do these students.

A review of student opinion concerning student-faculty relations in the field of administration reveals three characteristic student ideas. In the first place, the students believe there should be a definite student organization to provide a means for cooperation in administration in order that students may acquaint the faculty concerning student needs and feelings and in order that the faculty may acquaint the students with their purposes and with reasons for various actions which they take. A second point which students make is that their organization should be free from faculty or administration domination. Students believe that in any case which comes before the student organization for consideration they should have the opportunity to discuss it freely without faculty interference or presence, and come to their own conclusions, and then consult the faculty with whatever recommendations the students may choose to make. This is a fundamental principle in representation but is grossly ignored by many faculties and administrators. What usually happens is that matters about which the faculty are indifferent are left to the students but when something of importance comes up the faculty controls student action. This is the situation which makes students say the Council is a "farce," which makes them speak of faculty dictation, and which causes the keenest dissatisfaction with student-faculty cooperation. The impotence of the organization destroys student interest in it and the

entire cooperative program so that the student organization lapses into desuetude, spends time on trivial routine matters, and ceases to be a constructive influence in the college society. A third opinion, repeatedly expressed by these students, is that they should cooperate with the faculty. There is no desire whatever to exclude faculty influence, advice or direction. There is a distinct attitude of deference to faculty opinion.

From the entire material we get the impression that there is much cooperation in these colleges. In a few of them this is rather full and free, in most of them it is only partial and limited to the more routine matters pertaining to extra-curricular student activities, and in a few, particularly two or three colleges which have no definite or active organization for it, there seems to be very little real cooperation between students and faculty in administration.

The graduates were asked what effect they thought student-faculty cooperation in administration had upon their training or points of view as related to their later life. Thirty-two per cent of the responses of graduates were to the effect that such cooperation reveals faculty personalities, which increases the influence of most of them upon students, but causes students to despise those which are inferior. Graduates mention most frequently (thirty-seven per cent of responses) the value of this practical experience in student-faculty cooperation for their later life as teachers, school administrators, ministers, business men, or home-makers. They expressed their acceptance of cooperation as a policy in all kinds of administration. We quote a few characteristic responses.

I am quite sure the dependance and trust of the faculty with their fairness in general has done much to give me faith in democracy and man. It showed me that men must learn to live together and work together for the benefit of all.

It has given me more of the democratic spirit—and as far as possible I try to introduce this in my church work between pastor and people.

I saw the correctness of government by reason instead of force.

This taught me that pupils can be better managed when allowed some self-government.

Other values derived from student-faculty cooperation according to the opinion of graduates were an increase in toleration of the opinions of others, a greater appreciation of the problems of the faculty, and a greater sense of responsibility.

It impressed me to think that the faculty considered a student's ideas worthy of notice. It made me think more constructively.

It has always given me a sympathetic feeling for administrators in any field for I found they had problems that the constituency often did not realize.

These statements suggest that cooperation in administration is the way to get students to realize the problems which confront administrators. The writer has observed a number of instances in which difficult administrative problems were met by taking the students into the confidence of the faculty.

The graduates wrote a paragraph also in which they evaluated in their own way the influence of democratic methods in college administration. The great majority said that democratic methods provided a fine training for future leadership, that students learned to assume responsibility and to govern themselves, that cooperation increased the interest of the student in the college, and that it stimulated comradeship between faculty and students. A very few representative statements follow.

. . . These democratic methods in school management and Student Council give the student a better idea of the efforts that are being put forth for his education and he knows first hand some of the difficulties which faculty and trustees meet during the year.

It seems to me that in a democratic nation, democratic methods in college administration are not only highly advisable, but almost absolutely necessary. It is a strange plan indeed which would dictate to

the college student, called the cream of the nation's intellect, and at the same time let any untutored youth of twenty-one help govern his city, state and nation.

Democratic methods in college administration make for student realization of cooperative responsibility, eliminate "crabbing" and biting criticism of superiors by underclassmen. They give the faculty the student point of view, tend toward constructive thinking on the part of students and are generally beneficial.

I think that democratic methods are highly important. Much more may be accomplished in such an atmosphere of cooperation. Young college people are essentially sound. What they rebel against mainly is being ruled. Given a chance for self-government and cooperation they will give good judgments, develop their sense of responsibility and increase their initiative.

Such procedure is more adapted to the American people. We should learn democratic practice in schools, or where will we get it? Civic responsibility and human, working contacts are promoted and these have a lasting influence. Any system of autocratic administration is obsolete and not fitted for training American citizens.

On the other hand, a few graduates, less than one-fifth of the total respondents, disapproved of democratic methods in administration or gave qualified acceptance. Such opinions were not characteristic of any particular college but represent individuals who reacted unfavorably to the situation. Some of them were dissatisfied with the amount of cooperation, or with the apparent insincerity of the faculty, or they believed that college students were not sufficiently mature to profit by such democratic methods. We quote a few of their opinions.

When the majority of the students have experienced student government in their elementary and secondary education, it may be successfully carried over into college life. But too many, expecting the same restraint which held them before, are unable to use their own judgment so we have near-anarchy. Many students have no appreciation or regard for others, and are not in sympathy with the ideals of the administration.

Questions of administration should be solely in the hands of the faculty. Certain other problems should be handled only by the students. There are problems which can be handled properly only

by the cooperation of the two bodies. It depends upon the problem and the local situation.

I approve of the general theory of student government. However, I believe great care must be taken in the introduction of student government into a school where it has not been before, that some unscrupulous clique or group do not "make the inch of liberty or privilege a mile of license." Such methods as are everyday practice in actual politics are apt to creep into student government and such an event would be ruinous to the standing of the college. For this reason it is my belief that student government should have only a very gradual and careful introduction into a school and only in exceptional cases should it become entirely a power unto itself, free from faculty supervision.

There are several reasons why cooperation between students and faculty in administration is not more prevalent in these colleges. In the first place, the attitude of the faculties is historic. In the early days of college education in America the pupils were mere children and discipline was autocratic. Since college faculties are academic products this old attitude has tended to pass from one generation of teachers to the next.

In the second place, members of faculties like most other people believe that making rules and prescribing penalties for their violation is a simple, quick and impartial way of controlling conduct. Certain presuppositions are involved, the first of which is that students are alike in constitutional equipment and social background, or sufficiently alike that they can be treated exactly alike. Again, it is assumed that students have a full freedom of the will, that they have full knowledge of the patterns of conduct desired and the penalties for violation, so that disobedience is a deliberate violation of the known patterns. A third presupposition is that fear, or the desire to avoid inconvenience or penalties, is a large factor in controlling conduct. These presuppositions are unsound. Students are not alike either in constitutional equipment or social background. An impartial rule is a partial rule. The most impartial method would be to deal with each case on its own merits. Again, while stu-

dents are as rational as any population group, yet it is also true that they, like other people, do many things without conscious reasoning under social influences. This being true the preventive function of rules is greatly weakened. Moreover, there is also the fear of the opinion of fellow-students which may lead directly to the breaking of rules. This assumes that the rules are not supported by student opinion, which is precisely the situation which frequently develops when the regulations are made by the faculty without consultation with the students.

In the third place, administrators have a desire, usually unconscious, to protect themselves by rules. The thought is that when the rule is once made and the penalty prescribed the faculty need not assume responsibility for the inconvenience to which the student is put because of violation of rules. Students usually sense this subterfuge and feel that the faculty is insincere. But usually, before long, cases arise wherein the application of the rule seems unjust. If the rule is mechanically applied the faculty may be accused rightly of injustice. If the rule is ignored, they may be accused of partiality. The remedy is not more rules, or more complex rules, but treatment of each case on its merits. The establishment of rules seems to provide for economy of faculty effort but when faculties get into trouble with rules as they usually do, being accused of injustice or partiality, it takes much more effort to uphold the rules, to maintain faculty prestige and the respect of students, than it does to deal with cases in whatever way seems best.

But, in the fourth place, the chief reason for faculty hesitancy to cooperate with students in administration is the failure of the faculty to realize the force of influence which the leaders in a close social group have. In these small colleges personal relations are easily possible but it is also necessary that the faculty understand students and be sympathetic with them. Furthermore, the cooperation must be neither qualified, insincere or partial. Just as a

qualified faith in people is no faith and does not bear the fruits of faith so a hesitant or intermittent cooperation is not real cooperation and does not bear its fruits. Students do not respond to occasional cooperation when the settled policy is autocratic. Faculties need faith in students. They are often too impatient and critical. They magnify the importance of student shortcomings and overlook their own bungling of student control. Moreover, definite methods for cooperation are necessary if it is to be efficient.

It would seem from the data that administrators may derive several advantages from cooperation with students in administration. They may get information and points of view possessed by students both of which are valuable for administrative purposes. Cooperation breaks down the psychological barriers between students and faculty which greatly increases the personal influence of teachers and administrators. Many students and graduates said that when the faculty considered problems with them they came to understand and appreciate what the faculty were trying to do. They saw how students might contribute to the realization of the common purposes. There is little of value which students cannot be led to do by the influence of fine administrators under cooperative methods. Cooperation enables administrators to use the force of student opinion to handle the unresponsive minority in the student body because under those conditions the student body feels a responsibility in keeping the life of the college up to standard.

From cooperative methods in administration students gain a practical training in citizenship, or socialization. There is no way to learn social cooperation except by cooperation itself. The practice of cooperation in these colleges with its resultant benefits has led great numbers of students to the settled conviction that in all administrative work which they may have to perform they will use the same method. If the graduates of all our institutions of

higher learning were possessed of the same point of view it would profoundly affect our social life.

IDEALS AND STANDARDS OF CONDUCT

The development of character and the motivation of life is an outstanding purpose of the denominational colleges. With this in mind the students were asked what they thought their ideals and purposes, and standards of conduct were, and what they thought the influences of the college had to do with the development of these points of view.

Practically all of the students of these colleges believe that they have a greater appreciation of the world and of life, by which they mean a broader conception of life, a greater satisfaction in living and more information concerning the world and man. The great majority believe that they have a desire to be of service to society in their future work and also that college influences have been of great help in formulating life purposes. Considerably more than half of the students believe that they have not become confused in their thinking or less able to settle on principles of life but there are many who are in doubt or who think they have become more confused. Increased toleration of the opinions and beliefs of others is an almost universal result of college life according to the opinions of students. This comes about naturally as a result of wider contact with people and ideas. About three-fourths of the students believe that they have a better understanding of the Christian life and a greater desire to live it, and a still larger proportion believe that they have not lost their former religious faith without getting any other faith in its place. Some have their former faith, while others have lost it or modified it and have accepted a new faith. In their responses to these questions students may have been unconsciously influenced to some degree by what they thought they ought to answer. However, in one of the colleges it was possible to get several faculty members and administrators to evaluate each of the students in respect

to these questions. These ratings of faculty observers were almost identical to the responses of the students themselves, which indicates that the students have been fairly accurate in their self-estimates required by these questions.

Students were asked also for a general estimate of the influence of the college in changing or forming their ideals and purposes. This afforded an opportunity to mention whatever seemed most significant to them. The most important changes in the order of their frequency of mention were a broader view of the world and man, definition of a philosophy of life, strengthening of ideals, raising of ideals, the development of the ideal of service, and strengthening of religious faith. A clearer idea of what the students think may be gained from a few typical quotations. As to broader views and increased toleration they said,

It has given me a fuller view of life.

College has given me broader ideals.

It has increased my faith in the world and humanity.

It has given me a greater appreciation of life.

The following quotations indicate that these colleges have helped the students in arriving at some idea of life purpose, or in clarifying and enforcing purposes previously held.

The contact with faculty members, students, and the spirit of the college has helped me to develop a sounder philosophy of life.

College has developed a scale of values.

College has clarified my purposes.

My ideals and purposes have been formed and false impressions corrected.

It has given me a better view of life and how to live it more fully.

My whole course of living and outlook on life has changed.

I have had an almost complete transformation in my life thru the influence of the professors and student friends.

Some referred more particularly to the strengthening of worthy ideals previously possessed.

It has strengthened former ideals.

College strengthened the best that was formerly possessed.

It strengthened my purpose to realize ideals.

Closely related to the above are other statements to the effect that ideals have been definitely raised.

I have higher and better ambitions.

College has been a great influence in raising my ideals.

I have a higher level of values.

Contact with a cultured, underpaid faculty has raised my estimate of the worth-while things of life.

College has raised my ideals—I have a determination to be a *man*.

Some of the most significant expressions are those which relate to the adoption of a purpose of service which is an ideal especially emphasized by these colleges.

I have a more unselfish attitude toward life.

College has shown me how to make my profession of more service.

I have changed my idea of my vocation from that of selfish purpose to that of service.

College has made me see that pecuniary gain is secondary to service to society.

I have lost the notion that wealth, position and fame are the criteria of a successful life.

I have a greater sense of responsibility to humanity.

It has resulted in the development of the idea of service as the end of life.

In the field of religion there were numerous expressions many of which denoted the development of a more rational religious faith and a strengthening of religion.

Blind faith has changed to rational ideals and principles.

Religion is more universal rather than denominational.

My religious ideas have been upset but I have been led to the working out of a better faith.

It has broadened and deepened my religious faith.

I have a better realization of the social implications of Christianity.

Life and God mean more.

College has strengthened and renewed my religious life.

College has helped in organizing my religious faith.

Several referred to disturbance in their thinking or faith. Some of these said,

College has made me unsettled and dissatisfied with myself.

It has upset my habits of thinking and I am not yet readjusted.

My childish beliefs have been upset and I am not yet re-established.

It is noteworthy that there are only a few cases of criticism of the influence of the colleges of which the following are samples.

It is hard to tell whether college influence has helped or hindered.

College has influenced but not always beneficially.

College ideals or religion might be raised.

Easy grades have caused laxness of effort in thinking.

The difference between the influences of these denominational colleges and other institutions may be inferred from the difference between the responses of these students and those of some two hundred students of a large university to this general question concerning the influence of college life upon their ideals and purposes. University students mention more frequently the broadening of their views and somewhat more often increased toleration, and more often various other influences. But the university students mention much less frequently the adoption of the ideal of service, the acquisition of higher ideals, and religious influences. The general attitude and spirit reflected in the remarks of the university students shows a like difference.

Arrangements were made in the schedules for the students to indicate what influences they thought were the causes for any one of their expressed points of view. When all points of view are considered together students assign the most influence to the faculty and officials of the college. In a large university the responses of some fifty students in the arts college to these same questions showed that the influence of the faculty came in third place considerably below the influence from materials in the courses of study and the influence of fellow students. The influence of the faculty is greater in these colleges because all the relations between the teachers and students are more immediate and personal. Next in importance is the influence from materials in the courses of study. The importance given to this factor is perhaps due to a large element of discussion and to a personal interest of the instructor in the implications

of the subject. The influence of fellow students on points of view comes third in the frequency with which it is mentioned. This influence is inevitable and is a large factor in any college, large or small, but the significance of it compared with other influences will vary according to the directness with which these other influences are felt. In the larger colleges where faculty influence is more indirect the influence of fellow students assumes a greater importance. Other influences of less importance than the ones already considered are class discussions, student activities, other various influences in the college including reading, home influences, past influences outside of the home, and present influences outside of the college.

The graduates were asked for a statement of the value for later life which any point of view gained during their college course might have had. They mentioned most frequently the development of a sense of responsibility and of service, definition of purpose, broader views and toleration, and most frequently of all, helpful religious influences. There were no graduates who indicated that the college influence had weakened their ideal of service or had given them an opposite ideal. There were many who said that their whole course of life had been changed from a purpose of self-seeking to service to humanity; for several this involved a change in vocation.

One ideal, prominent in these replies of students and graduates which we have been considering, and emphasized by the faculties, is that of service to humanity, a sense of social responsibility. If this ideal has been adopted by students for their own lives, as they say it has, then we may reasonably expect to find expression of it in the college society. Inquiry was made of the students concerning various types of service which they might be rendering. Considering the responses of all students of all colleges together we find that nearly half of them were leaders in some kind of religious work in the college, nearly two-thirds

performed some work in connection with the local religious institutions, about one-third helped the college in some way such as getting new students or raising money, more than two-thirds assisted their fellow students with their work or their life problems, and one-fifth rendered some service to the community in the public school, Christian Associations, charity organizations, etc. Responses from some two hundred students of a large university show that they render hardly any service at all in college religious organizations, very little in religious work outside of the college, about half as much service as is rendered by the denominational college students in services for the college, or in services in the community, and less than the denominational college students in assistance to fellow students. If we average the per cent of respondents engaged in each of these different types of service we find that the average for the denominational college students is forty-three whereas the average for the university students is twenty. The per cent of the respondents who were rendering no service under any of these categories is twelve for the denominational colleges and twenty-nine for the university students.

Similar information secured from graduates indicates that nearly three-fourths of them were active in religious work in the college, nearly two-thirds were active in the work of the local church and a little less than half of them rendered some service in the town or city in which the college was located. Other forms of service mentioned by graduates include acting as personal counsellors to freshmen or as "big sisters" to undergraduates, management of free employment bureaus, preaching in churches and conducting missions, active participation in civic welfare movements, and many forms of service in connection with public institutions such as conducting a story hour for children, teaching and story telling in an institution for blind children, singing and reading in an old peoples' home, social service in connection with the local jail and work in the city Christian Associations.

This study of forms of service rendered by students shows actual social cooperation to a commendable degree. It is not unreasonable to assume that if this ideal, which is usually considered difficult to realize, was practiced that the other ideals also found expression. The implications of the total body of data support this conclusion.

Students said that these forms of service increased their desire to serve society in some capacity, and tended to habituate them in activities of service. They gave a valuable training in some particular type of service, developed confidence and personality, enabled the student to "find himself" in the realm of his social responsibilities, gave a training in dependability and responsibility, resulted in real happiness which came from a sense of having helped others, and served to keep the student in touch with the real life of the world. They also enabled the student to realize his own personal limitations and the limits of accomplishment which might be expected in any service, and at the same time to appreciate the value of the services others were rendering.

The opinion of graduates concerning the value for later life of the various forms of social cooperation in which they engaged while in college is similar to that of the students but shows some difference in emphasis. They pointed out that the ideal of social cooperation is not strongly entrenched unless it is put to the test and tried out in actual practice, and that service brings one to the realization that real living is cooperative living. A few quotations follow.

The things one learns in college apply directly to one's later work in Y. W. C. A., P. E. O., D. A. R., woman's club, church work, etc.

I think college students are inclined to be too much campus-bound and it is a good broadening influence to have some contact with the community outside.

I believe college is the place where one should strive to get his training for rendering service in the community. If I had my college life to live over again I would take a much more active part in community service.

To me, college life was *living*, and after graduation I carried on in this same idea. Thus the value of serving in college has shown itself in that it has made it possible for me to keep on serving and perhaps more efficiently.

College life is usually presented by public speakers as a preparation for life. I believe it *is* life, four very important years of it. Therefore, any service rendered is simply a demonstration and working out of the service for which one is being trained. Students who wait until after college days to do service for others usually do not do it then.

From all the data we get a rather definite impression that these small denominational colleges greatly influence their students in the development and establishment of worthy ideals and standards of conduct.

RELIGION

The ideal of religious and moral control of the student was primary in the founding of the earlier colleges of this country, all of which were Christian colleges. Religious leaders believed that young people needed special oversight and control, and protection from the evils of the world. Later it was thought that these colleges would lead many of the young men of the denomination into the ministry and thus guarantee the religious leadership of the denomination. More recently some of the denominational spirit has been lost and these colleges have conceived their mission as that of furnishing a sound education coupled with Christian principles of life.

Ninety-five per cent of the respondents of all these colleges taken together are church members, which indicates a background of religious training and interest, and suggests that these students represent a homogeneous and selected group. But this is only partly true. Taking all the colleges together forty-three per cent of the students do not belong to the same denomination as the college and about thirty-three per cent have their homes in the college town, while many more live in nearby towns. Students who attend a particular college because of their religious inter-

ests usually attend one of their own denomination. Probably forty to fifty per cent of the students, and perhaps many more, are not attending the particular college for religious reasons but because it is located conveniently near to their homes and for many other reasons, so that their religious background varies considerably.

Church attendance which is not compulsory in any of these colleges is some criterion of the interest of students in religion. Considering all the respondents from these colleges the average number of times per month each student attended morning service was 3, evening service 1.9, Sunday school 2.2, and various other services of the church 1.4. The figures for the university students are respectively 1.6, .3, .3, and .4. Students of these colleges attended a total of 8.5 services per month; students of the university, 2.6 services per month. There is a rather general feeling on the part of students that churches are concerned too exclusively with church and denominational problems, or with the preservation of the institution, that the church is expressing religious experiences in terms of the theology of past generations and is failing to "come to grips" with modern social and individual problems, particularly those of students. They feel that the churches are conservative and ecclesiastical, rather than progressive and social. Churchmen who do not understand the student mind try to convert the students to the orthodox ecclesiastical point of view, or condemn them, which only drives them further from the church. Yet, withal, most students have not lost faith in the church; they criticise it and hope that it will awaken to what seem to them to be pressing modern problems.

The chapel service is characteristic of these denominational colleges. It is usually a short service on every day of the college week, or nearly every day, in charge of the president or faculty, providing a brief period of worship and an address on some religious or moral matter. If the worship is real and the message vital students appreciate it,

but if it lapses into routine and the voicing of platitudes students soon tire of it. In twelve of the fourteen colleges attendance is required. Administrators believe it is necessary that all students should be called from their other interests to religion at least once each day. It comes so frequently that it is difficult to keep it on a high level. Those who come willingly are probably helped religiously and morally; for the rest its value is doubtful.

The religious organizations which constitute twenty-five per cent of all student organization memberships contribute much to the religious influence of the colleges. From forty to one hundred per cent of the respondents in all the colleges except one are members of the college Christian Associations, the average membership of all the respondents being sixty-five per cent. Only fourteen per cent of the university respondents were Association members. In one college students said that the Christian Associations were the center of the religious and social life of the students, but in several colleges the students stated that the interest in the Christian Associations was rather indifferent. The Christian Associations are organically connected with the college department of the national Associations. This is a disadvantage in that each college is urged to adopt a stereotyped program which may not fit the college situation and which may interfere with the work of other indigenous religious organizations. It is an advantage in that Association officials stimulate the local work and offer suggestions as to types of work to be undertaken and methods. The national Associations also throw upon the students a responsibility which results in the development of religious and moral leadership in the college. Many colleges support an organization of Student Volunteers which devotes its attention to missionary work and problems and to encouraging students to enter this type of professional Christian service. The Life Service Leagues deal in a similar manner with all types of professional Christian service. Occasionally ministerial groups are to be found. Usually there are student-

conducted prayer meetings in which students discuss religious and moral questions and conduct programs of worship.

These religious organizations help the student to clarify his religious ideas, to understand the relation of religion to life, to develop the ideal of service as the essence of religion, and to organize his life around Christian ideals. They are usually a vital factor in student religious life especially when under the guidance of some wise faculty adviser, but they are sometimes pedantic, addicted to routine performance and superficiality, and are maintained as an end in themselves. When they may be characterized justly in this way they automatically exclude the independent, virile thinkers, lose much of their value and serve to separate a so-called religious group from the rest of the college.

Curricular courses in the field of religion are common to all these colleges. The number of semester hours in religion which are offered in the different colleges ranges from ten to forty-three except that in one college which has a special course for ministerial training eighty-seven hours are offered. Omitting this one college the mean number of hours offered is twenty-three. In all colleges except one some work is required in this department, the range of requirement being from two to nine semester hours, with an average requirement of six hours. In all colleges except one the per cent of the student body who are taking courses in religion at any one time ranges from seven to forty-six with an average of twenty-seven. In this one college which gives ministerial training seventy-seven per cent are taking such courses. The per cent of respondents (they were juniors and seniors) who had taken courses in religion ranges from thirty to one hundred in the different colleges, the mean being seventy-eight. Of the university students twenty-five per cent had taken such courses. Of those who had taken courses in religion eighty per cent thought they were benefited thereby.

From the graduates we get many expressions of opinion regarding the value of these courses. Many stated that

although they had been in Sunday school many years they felt that they knew practically nothing about the Bible before taking their curricular courses in religion. For some graduates Bible study fixed more firmly religious ideas previously held, but many more found that these courses unsettled former religious beliefs but led to a reinterpretation of religion and life which was more satisfactory. Many graduates said these courses made them more tolerant of others' religious ideas, and gave them a better understanding of religion so that they could be more helpful in the work of the church and in helping others, including their own children, with their religious problems. There are quite a number of graduates, however, who said they did not get any benefits from curricular courses in religion. Of these there are three classes. The first class is made up of those who refuse to be influenced. Sometimes they are mystics who disdain intellectual analysis of religion but more often they are those whose religious beliefs have been fixed, who are satisfied with what they have, and who take pride in holding steadfastly to their earlier faith. Another class is made up of those self-styled radicals who glory in their actual or supposed radicalism and who say that religion is outgrown, or unnecessary, or impotent. The third and largest group is made up of those who get little or no help from courses in religion because they are taught by those who are lacking in scholarship and in understanding of student problems. One such graduate says,

My religious faith was not affected by this lack of harmony (*i.e.*, between the department of science and the department of religion) because of my faith in the sound scholarship of the science faculty and the lack of it in most of my professors of religion.

Another says courses in religion

woke me up to the recognition of how silly and puerile they were, and useless except in making one critical.

Sometimes departments of religion in small denominational colleges are in the hands of older men who have been

in the ministry for many years, who have gained the confidence of the denomination, and who are put into this department because it safeguards the college from possible denominational criticism—they are “safe.” Often these men have not maintained their scholarship or kept in touch with the problems of youth. They are likely to insist upon the points of view of a past generation and to evade or ignore the vital problems of modern college people. Students are led to believe that the old religious interpretations are the only ones. They see the contradictions which scientific knowledge in all fields presents and conclude that they cannot be religious and honest at the same time. But those who are able scholars and superior teachers, who are positive religious forces as persons, who are alive to the problems of college youth, and who are honest and sincere in their thinking and their lives never fail to be of great religious and moral benefit to the great majority of the students who take their courses.

Forty-six per cent of the student respondents thought they had been influenced religiously by curricular courses outside of the department of religion. Many graduates thought that science courses helped them to have a greater appreciation of the universe and a broader idea of God, and that philosophy and ethics, English and sociology were valuable aids in the orientation of the student in his world and in the establishment of some philosophy of life. Many of the teachers in these denominational colleges consider it a legitimate part of their work to take time to help the student readjust his religious life or personality organization in the face of new facts and new considerations derived from those materials of courses which approach the field of religion.

In addition to the religious influences from the particular agencies which we have been considering there are influences from the general college attitudes which are frequently referred to as the college atmosphere. In these small colleges the contacts between faculty and students are

close so that the spirit and attitudes of the faculty in religious and moral matters are impressed upon the entire college, are continued from one generation of college students to the next, become embodied in college traditions, and are in truth the very atmosphere in which the student lives. A few typical quotations of graduates illustrate the influence of the "college atmosphere."

The college atmosphere was one of religious spirit and Christian democracy, helpfulness and fair play, broad-mindedness and independence of thought and action, progress, and a following of the best we knew that eventually we might come to the best there is.

Our school was a fine, wholesome, Christian institution where it was popular to live a clean life and to incorporate our faith in daily life.

It is hard for another religion to influence a —— (a certain denomination) but I think the beautiful, quiet, devoted and reverent spirit of —— University will always make me want to live a holier, purer life than I could ever have desired to live had I attended a larger and less religious school.

As I see it now I believe that the Christian character of the members of the faculty had more influence upon me than any other factor.

Dr. —— was inspiring because of his life and was like a father to us all. He knew and called every one of us by our first names, he knew our homes and our families. He, more than my school, fired me with ambition, a desire to serve and a vision of what I might be able to do.

In Bible and ethics courses I had a wonderful teacher and bits of his philosophy will always color life for me.

Many of the teachers of these Christian colleges are liberal in their thinking, and face student problems squarely, but at the same time they exhibit a life organized around abiding principles of religion, morality and social cooperation. They prove to be a veritable haven in time of storm for the student who is reorganizing his life. They are often the one steadying influence which convinces the student that it is possible to achieve a solution of life problems with

a full recognition of new ideas and that the object sought is worth all the effort. Student testimony of appreciation of such persons is one of the finest chapters in the story of these colleges.

From the responses of students and of graduates to a question as to what they think of the religious situation in college or in general, three types of situation are discoverable. The first type is that in which the college attempts to fix or develop the old established beliefs and points of view regarding the modern world. Such colleges are particularly opposed to the idea of evolution. They do not believe in a reinterpretation of religion in terms of modern life and thought. They try to keep all religious and moral "heresies" out of the college by strictly limiting the teaching personnel to those whose ideas are "safe," and by confronting the student with arguments to re-enforce the accepted beliefs and to discredit all others. Where this method and purpose succeeds the influence of the college is of questionable benefit. No person can ignore the ideas of the world and no college graduate is worthy the status unless he has learned to face them. If he makes wider contacts after college he may find it necessary to reinterpret his faith without that help which a college should furnish.

The second type of situation is that of disorganization. This may come about when the college attempts to establish the old beliefs and fails. There are distinct indications in student responses that the old arguments are unconvincing and that students have become disgusted with what they feel is failure to face the real issues. They feel that the college has cheated them out of the help necessary for an organization of their lives. They are religiously disorganized and antagonistic. Disorganization may result from the doubt thrown upon older religious conceptions by the various influences of the college, religious and otherwise, when there is little constructive effort on the part of the college to reorganize the disrupted beliefs. The imperfections, inconsistencies, incompleteness and unsuitability of

many of the old dogmas, especially the denominational dogmas, are discovered. The student's former religious system falls to the ground and interest in organized religion decreases or disappears entirely. Moral laxity often comes in the wake of this religious doubt because the religious sanctions for moral conduct are destroyed. Doubts destroy the warmth of religion and morality and fill the life of the individual with conflicting ideas and emotions. A few quotations will reveal this kind of situation.

I find little use for the caricature of Christianity which is found in the platitudes of present-day religion.

I think the religious situation in general is very unsettled. I have talked with different ones on this subject and they seem to feel as I do; that they do not know just what they do believe and going to church seems to have lost some of its significance.

All thru college and for a year or two later I tried to reconcile myself with religion. I was never entirely happy until I threw it overboard.

The third type of situation with reference to life organization is that in which there is a partial or a fairly complete reinterpretation of religion and life values. The conditions necessary for this are sympathy with student problems and honest thinking, the former to enable leaders to know what the problems are, and the latter to get at the truth and to inspire the confidence of students. Students always want to examine the foundations upon which any belief rests. Hesitancy or "side-stepping" suggests that the position presented is untenable and seems to the student to be unworthy of the college tradition of loyalty to the truth wherever it may lead. The reorganization of religion and the organization of the principles of life is largely a matter of synthesizing the points of view and ideas which the student holds. This is brought about in the last analysis by the unified or prevailing beliefs, motives, purposes, and philosophy of life represented by the faculty and administrators. When there is a broad harmony of belief and

practice in the faculty, then the interpretations put upon materials of study which touch life organization and upon issues of life raised in any of the aspects or activities of college life, all have a similar trend. A few quotations of graduates will indicate the influence of these colleges.

The principal aim of a college in my opinion is to create in the individual an attitude. This attitude is more lasting than the facts learned in books and influences all the student's actions in after life including the use to which he puts the facts learned. The studies which are pursued in the classroom are merely the material basis for the building of an attitude. The actual attitude is formed in the interpretation which is put upon the facts outside of the classroom in the mingling of students and teachers. It is in this social life that real leadership has its effect and I am very glad that in my particular case the leaders were all Christian men.

The old beliefs which I learned at mother's knee were knocked to pieces. But new ones came which today have made me welcome any advance in religious or scientific truths without any fear that the abiding truths can be anything but abiding.

At first I was disturbed in my religious faith. I was led to become dissatisfied with my earlier conceptions and to seek more satisfying ones. This cost mental and spiritual agony but brought me to a more satisfying philosophy of life.

Truth . . . became to me vastly more to be desired than dogmatic assertions. I began to find a real joy in analyzing the dogmas of my childhood. Some were good. Others were mere 'empty nothings.' The former came to be greatly cherished because *true*, the latter were cast aside because worthless.

Christ was made more real to me, religion more vital. . . .

These reinterpretations of religious faith may be characterized as being rational, essentially social and moral, and vital to the student. The value of denominationalism is invariably minimized if not denied. Students are interested in the main purposes of the church rather than in denominational differences.

The religious influences of these denominational colleges very often suggest professional Christian service as a life

work for the student. Practically all the ministers and missionaries of the denominations come from the Christian colleges. A study of the graduates of one of these colleges shows that since the founding of the college ten per cent of all the graduates have gone into Christian work, most of them into the ministry. Estimates of administrators of these colleges as to the per cent of students who are planning to enter some form of Christian work range from three to seventy-seven per cent, the mean of all colleges being 13.5 per cent.

The rather striking differences between the replies of the university students and those of the denominational college students and differences in the general expressions of opinion indicate that the colleges have a religious influence which is much greater than that of the university, and that the results of the religious influences of the colleges are much more significant for organization of life about Christian principles. These denominational colleges are furnishing an education which is dominated by Christian principles of life.

PERSONAL RELATIONS

As a result of the rapid growth of our institutions of higher learning the student bodies are larger so that it is more difficult for students to know each other and the student-teacher ratio has increased so that it is more difficult for professors to deal with students as individuals. Other things being equal it should be easier for the small college to maintain personal relations in all the college life. Students were asked a number of questions relating to relations between faculty and students. Eighty-five per cent of the respondents thought that class discussion was customary and free which indicates freedom in academic relations. Figures for university students were approximately the same, seventy-five per cent. Seventy-two per cent of students of the colleges thought it was customary to ask assistance of professors in class work but in three colleges and in the university the per cent was much lower, being only thirty-

two per cent in the latter. Democratic relations between students and faculty are measured still more by the intimacy and freedom of general personal contacts. Eighty-five per cent of the students said they talked freely with the faculty or college officials outside of the classroom, whereas only fifty-four per cent of the university students said they did. Forty-three per cent of the students of the colleges said they felt at liberty to suggest changes in methods of class work. The response of university students is similar, thirty-seven per cent. Here there is wide variation between different colleges, the range being from about ten per cent to about eighty per cent. Altogether these responses indicate that students believe there is a large element of freedom in student-faculty relations both in connection with college work and in purely personal relations. On the whole, there is less of this democracy in the large university.

Several points regarding democratic relationships in college were made by students in their response to a general question as to what they thought about freedom between students and faculty, and among students themselves. Almost always the students felt that there was a free and democratic relation among the students and that this was the way it ought to be. The following typical statements could be duplicated many times over.

We have real fellowship among the students with no cliques to spoil our life.

I know every student on the campus by name. All are heartily and well met and the cliques are few.

There is a wonderful atmosphere of comradeship here.

The students are like one big family and with few exceptions a good spirit exists.

So far as student-faculty relations are concerned it would seem that in most of these colleges there are some members of the faculty who are difficult to approach as the following quotations indicate.

As far as the faculty is concerned, some are icebergs, some are understanding and sympathetic, and the latter are much respected and loved by the students but the others are *not*.

There is a good deal of freedom among some students and some of the faculty. . . .

Several students, especially those of some three or four colleges, think that certain reserves are necessary in student-faculty relations.

Students should feel free to approach members of the faculty but should not allow themselves to become too familiar. The faculty members should have poise sufficient to let a student know he is welcome without losing the respect of the student for themselves. Toward the older students they can and ought to be more free than with the younger ones.

Too much freedom between faculty and students tends to lower the prestige of the faculty. Too little freedom between them breaks the unity of the school.

The relations between students and faculty are splendid—sympathetic and intimate without being familiar.

Taking student responses for all the colleges in general, they indicate a wholesome democratic spirit both among students and between faculty and students. We quote a few typical statements.

There is a friendly spirit (on the whole but with some exceptions) between the students and faculty. We call our profs. by nicknames to their faces—respectful names—and they like it. They share our joys and sorrows and we adore some of them.

Freedom between students and faculty and among students is one of the greatest advantages of a small college. A great deal can be gained from personal contact with trained minds, such as faculty members have.

There is a remarkable freedom between the faculty and student body. I feel that our faculty are parents or older brothers and sisters on whom we can depend in any crisis.

One of the biggest parts of a college life is in knowing personally some real men and women of the faculty.

The freedom between students and faculty in classroom and on the campus is a strong factor in keeping up the courage of the student through the rough places of college life, not only in studies, but in moral and religious life as well. The personal friendships of faculty and students are of great value.

I think freedom between students and faculty is exactly what we need to promote democracy on the campus.

Graduates expressed themselves concerning democratic relations among students and between students and faculty from the point of view of the value of it for a student's later life. A few mention the undemocratic influences of fraternities and sororities. Several who were teachers thought that democratic relations in college were of great value in showing them how best to influence their own pupils. A number of graduates thought that personal relations of teachers with students increased the interest of students in their work. Personal contact between student and teacher tends to make the student a partner with the teacher in learning, which makes learning an intimate personal thing rather than a formal process. Many said that these democratic relations were valuable for training in citizenship.

The whole democratic atmosphere tended to give one the feeling that he was just as big or just as small as the fellow next to him. It tended to impart the meaning of real democracy in social life and political life which good citizens need to have.

It is self-evident that if a student can learn the principles of democracy in school he will be better prepared to take his place as a citizen in a democracy.

The value of the small, fairly close group in socializing the individual was mentioned by several, one of whom says,

Every one must learn to live happily with one's neighbor before he really lives. . . . There are so few people in a small college that you come in contact with all of them every day, and so must learn to live with them. My college life taught me to give and take always.

A very few graduates give qualified or guarded statements regarding democratic relations, but the great major-

ity of the graduates of these denominational colleges are strong and unqualified in their statements concerning the existence of this democratic spirit and its value. A large number are worthy of quotation but we can give only a few.

I consider that such relationships did more toward moulding my life and character than any other thing in my college life. It is not the things I learned from books that have stayed with me, but the memory and inspiration of the lives of faculty members and students.

I have forgotten most of the things I learned in the classroom—although I still know where to find them when needed. But the thing of most value to me is the friendship of a few of my teachers. . . . Nothing so inspired me for my work as the trust and confidence of members of the faculty.

At ——— we were just one large family. Each member seemed to be interested in the other—professor as well as student. Their interest in you created an inspiration which does not die out in the following years.

The democratic relationship of the small college is its greatest asset. Timid persons who might be lost in large school routine find themselves and develop a certain positiveness that is very valuable in later life.

I cherish the friendships and useful contacts the faculty have afforded me. I doubt very much if I shall ever forget the pleasant hours spent with my major professor. He has set a goal for scholarship, self-sacrifice and altruism which is worthy of emulation.

The influence of the faculty changed my personality completely. . . . My whole object in life was changed.

Democratic relationships are my argument for the small college in preference to a university. I consider that my richest experiences and the bases of the good qualities in my personality grew out of a close relationship with my teachers. It did much to give me vision and insight into the future.

I regard democratic relationships between students and faculty and amongst students themselves to be of utmost value for a student's later life. As I conceive it the ideal and most to be desired society is one where democratic relationships exist. If this only could be true between capitalists and laborers, teachers and students, preachers and congregation, Congress and the people—and parents and children, I, for one, think we should have 'evoluted' socially several degrees.

I will only say that after having spent three years and over in large universities, I can look back on those intimate friendships and associations of my early college years and say that they represent the biggest and best of my college life. I am whole-heartedly for the small college.

I value highly the intimate friendships among my fellow students. These contacts have made me more appreciative of human values. But still more highly do I prize the friendships formed with the members of the faculty. Self-control, calm judgment, open-mindedness, etc., were taught me in these contacts.

A review of the responses of students and graduates indicates that they believe that personal relationships among the students are general and free except in the case of fraternity and sorority groups in two or three colleges. Relations between students and faculty are not quite so free. Students feel that some faculty members are difficult to approach and that some others are of comparatively small caliber. There is also some diffidence on the part of students in approaching the faculty. But the great bulk of the testimony indicates that there is much personal contact between students and faculty, that this is usually quite spontaneous and that these democratic relationships are greatly desired. The students and especially the graduates say that these personal contacts with the faculty build up habits of cooperation between students and faculty in the work of the college, and that these habits become a working policy in the later life of the graduates. But the most emphasized result of these democratic relationships is the influence which the fine personalities of faculty members exert upon the students. This is the most important feature of personal relations between students and faculty and stands out as a characteristic of these denominational colleges as a whole.

CONCLUSION

It is unwise and incorrect to generalize much concerning this type of college even though the study has been limited to colleges of a particular description, namely, those of

small size, affiliated with Protestant denominations, and located in the Middle West. Each school is a distinct institution with a character of its own. Conditions which exist in one may be absent in another or present in greater or less degree. Moreover, in a great many points the conditions in these colleges are similar to those in other institutions, as may be gathered from data presented concerning one university and from general information regarding other types of colleges.

There are a few qualities, however, which stand out with sufficient clearness or apply to a sufficient number of colleges to be called general characteristics. The prevalent form of social relationship between all the individuals in the institution is direct personal contact. All the students come into face-to-face contact with practically all the other students and with all the members of the faculty and administration. The size of the colleges makes this easily possible and more or less unavoidable. Classes are usually small, the entire student body and faculty meet together almost daily, the general college life requires the participation of large proportions of the student body. The quality of the faculty is usually such that out of this personal contact there come to the students some of the richest influences of their lives. Probably no other type of college combines these two factors of small size and faculty purpose to influence students quite as well as does the small denominational college.

These colleges set up worthy ideals. They aim to give an education imbued with Christian principles of life. Worthy standards for conduct are considered to be an essential part of Christianity or flow indirectly from Christian convictions. The core of these ideals is social cooperation, life for the sake of the contribution of some permanent good to society. By precept and example this is continually presented to the students and is practiced by students as well as faculty in the college society and in the community in which the college is located. Principally for this reason

there come from these colleges large numbers of graduates whose aim in life is to contribute something to society by way of professional Christian service or through other professions or occupations, and in their general social relations. Even though contact later with the real world may result in shocks to these ideals, nevertheless they can hardly be lost entirely by students who have spent four years under the aegis of the college.

The distinctly religious influences are especially characteristic of these colleges. These influences come by way of the connection of the college with the church, by way of definite religious teaching and through student religious organizations. The fundamental purpose of these religious influences in most of the colleges is to answer the individual's questions concerning the nature of the world and man and the place and function of the individual in society. This life orientation provides an organization of thought and purpose in harmony with the present age and resolves that conflict of principles which almost always attends the college experience.

However, the data of this study indicate that these colleges have some weaknesses most of which are due to their failure to use to the full what they use in part and what are their special advantages. The most important weaknesses are their failure to take all possible advantage of the face-to-face relations, their tendency to depend upon religious teachings alone for moral and social control, and their lack of initiative, and timidity.

Failure to exploit the social possibilities of the small group is due to the presence of some inferior persons on the faculty or among the administrators, persons who do not have the respect of students either for scholarly ability or for character. Especially is it due to an element of insincerity and autocracy in student-faculty relations. Faculties are not always absolutely honest in respecting fully the natural or granted rights of students. They do not have sufficient faith in the abilities or intentions of students.

These things betray the faith of students in their leaders and destroy the great opportunities for a wholesome democratic society. Students are not taken into partnership with the faculty in education or in administration as much as they might be so that the faculty lose student points of view and opinion and students lost the stimulus and guidance of faculty cooperation. There is a lack of confidence in the strength of personal influence even in these very colleges which claim this to be one of their chief merits. There is too much dependence upon negative forms of control, prohibitions and restrictions, all the great mass of rules and regulations regarding student conduct which weaken the effect of personal contacts wherein lie priceless opportunities for influence and leadership.

Another weakness is the tendency to depend entirely upon Bible study and the religious preachments of the church and college for moral and social training and control. When religion is narrowly conceived actual moral and social forces operative in the college may be unknown or ignored, and however religion is conceived insufficient attention is paid to all those moral and social influences which are necessary to make the ideals of Christianity effective or to habituate the student in desirable moral and social conduct.

The other important weakness is lack of initiative, and timidity. Leaders in these small colleges seem afraid to openly practice their own honest ideas. This is partly due to a slavish acceptance of the practices of larger institutions, many of which are unnecessary and inappropriate to the small colleges. In a period of educational thought when educators generally are emphasizing broader culture, greater flexibility of curricula, and closer contact in student-faculty relations, these very colleges which have proclaimed these points of view and which could express them, hesitate to break the "lock-step" of tradition and initiate a program of college life which will bring them to realization. Closely allied to this is intellectual, moral and religious timidity. This may be partly explained by the influence of the conservative rank and file of the denomina-

tion which controls the college either politically or financially, but the college leaders cannot be exonerated. This means that they "side-step," ignore or try to suppress many of the insistent questions of the present time, instead of trying to meet them with a full and free use of the best material and reasoning available. Intellectual, moral and religious adjustments which need to be made cannot be fully and satisfactorily made in such an atmosphere. As a result these institutions are somewhat in danger of losing the respect of their own students and of other institutions and of jeopardizing the opportunities of their own distinctive field.

The social and religious influences of the small denominational college can be improved and increased. The first and obvious step is an understanding of the present situation. For this much assistance may be derived from an unprejudiced examination of the college society itself in which the information and opinions possessed by students and graduates are very valuable. It is necessary, also, to isolate the elements of strength and weakness which these colleges possess. Their strength is in the possibility of producing personalities who are intellectually trained and at the same time possessed of principles of life which are individually satisfying and socially valuable. The weaknesses referred to above can be eliminated or greatly reduced. This can be done, not by "blundering through," trusting to traditional methods, but by the recognition of those things which are distinctive of the denominational college and by the adoption of a definite program based, in the first place, upon a knowledge of conditions, and in the second place, upon a knowledge of society and of social controls which may be effective in reaching the desired end. In this program the central feature will be the choice of leaders who are intellectually respected, who are sympathetic with the students and their problems, who are socially wise and cooperative, who are superior and inspiring persons and who are fearlessly devoted to the truth in every realm, for, given a situation in which personal contact is easy, it is the adult leaders who make the college.

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